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professed their faith in Christianity, and were baptized. The water that had been blood, became possessed of purifying powers: but as all diseases are evils entailed upon us on account of some sins, it follows, that if those sins can be washed off, the diseases themselves must vanish. Hence, also, the healing powers of those wells.—The plain and mountain, together with a considerable tract of the adjoining country, were given up by MacDhu, for the use of the brethren of Saul, and consecrated by the Saint as holy ground. The whole tract of land was named from the river Struile, being a corrupted compound of two Irish words, *struth fuile* or *folá*, signifying *a stream of blood*. VIATOR.

REVIEW
OF
BISHOP MANT'S CHARGE.

Some Particulars in the Ministerial Character and Obligations, examined and enforced, in a CHARGE delivered to the Clergy of the Dioceses of Down and Connor, at the Primary Visitation at Lisburn, Wednesday, July the 28th, 1824. By RICHARD MANT, D.D. M.R.I.A. Bishop of Down and Connor.—1824.

THANKS to the learned and respectable Bishop of Down and Connor, for this truly apostolical charge; and thanks to him, also, for introducing us into the society of his illustrious predecessor, Jeremy Taylor, to whom he thus refers, in the very commencement. "His genius and learning, his benevolence and piety, reflect after the lapse of a century and a half, and will long continue to reflect, honour on the See which I now with much unworthiness occupy; and his renown, in the absence of every monument, save the perennial memorial of his works, is cherished, I am persuaded, in the minds of all of you, with a sort of hereditary affection."—We have perused this interesting Discourse, with a sentiment of unmingled approbation; and we congratulate the Clergy of the Diocese of Down and Connor, on having obtained a man of so much talent, and learning, and Christian zeal, to preside over them in spiritual things. He stands pre-eminent among the Irish Prelates of the present day, and we hope that his example may be useful, not to his own Presbyters

only, but to the whole Clergy of Ireland; as his preaching has already been to the inhabitants of Belfast and its vicinity.

Before proceeding with the Charge, we are tempted to offer a few remarks on the character of the man to whom he has alluded. Few men have enlisted so much learning and genius in the cause of Christianity, as Jeremy Taylor. He may be denominated the Shakespeare of preachers. Nature endowed him with an imagination of great power, and learning and observation supplied him with ample materials for new creations. He is always master of his subject; and the endless variety and felicity of his illustrations do not delight the imagination more than the force of his reasoning commands the assent of the understanding. The ideas flow from his mind, like the beams from the sun, as rapidly, as spontaneously, and as bright. In the sublime and in the beautiful regions of nature, he is equally at home. It is alike to him whether he span the rainbow, or cull the lowly wild flower—whether he ride on the stormy billow, or sail on the sunlight sea. The fairest and the most magnificent phenomena of the universe may be said to be his work-tools, and he handles them with an unrivalled ease and dexterity. He was possessed of the stone that transmutes every thing it touches into gold. When the wing of his imagination has visited the heights of heaven, or plunged into the depths of the ocean, it can gracefully repose on the web of the gossamer, or bear beautiful spoils from the workshop of the mechanic. There is, in any one of his sermons, more genuine poetry than almost any poem we could name. He pours forth his stores, in the variety and abundance of Nature herself; and he resembles her in this, also, that his fruits are not idle profusion; but feed, and strengthen, and beautify the soul. They teach us how to worship God,—how to live the life, and how to die the death of the Christian. We are tempted to quote the following passage from his Sermon on Prayer, as containing specimens of many of his peculiarities.

“Prayer is an action, and a state of intercourse and desire, exactly contrary to the character of anger. Prayer is an action of likeness to the Holy Ghost, the Spirit of gentleness and dove-like simplicity; an imitation of the holy Jesus, whose spirit is meek, up to the greatness of the biggest example, and a conformity to God; whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy: prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest: prayer is the issue of a calm mind, of untroubled thoughts; it is the daughter of charity, and the sister of meek-

ness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a barrel to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier-garrison to be wise in. Anger is a perfect alienation of the mind from prayer; and, therefore, is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below: so is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, loaden with a blessing and the dew of heaven."

With a masterly pencil, Dr. Mant has, in this Charge, sketched the character of a Christian minister; and he is himself the model from which he draws. He does not urge on the Clergy the discharge of laborious duties which he himself declines, or the abstinence from unclerical amusements and pleasures in which he himself indulges. To him the episcopal chair is not a cushion of ease. He is the most laborious man in his diocese. No Sunday passes in which he does not preach: his time and his talents are exclusively devoted to the great cause of Christianity; and his example has happily operated in stimulating a Clergy before respectable, to a still more strenuous discharge of their duty.

In this Discourse, the main object of the preacher seems to be, to enforce on his hearers the necessity of a spotless life, if they wish their teaching to be successful in reforming the lives

of their hearers. To this effect, he quotes the eloquent words of Jeremy Taylor.

"I have already discoursed of the integrity of life, and what great necessity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but also to be holy; not only pure, but shining; not only to be blameless, but to be didactic in your lives; that as by your sermons you preach in season, so by your lives you may preach out of season; that is, at all seasons, and to all men, that 'they, seeing your good works, may glorify God' on your behalf, and on their own."

In the same style, he himself says—

"Excellent and beautiful is the effect, which the conduct of an exemplary Pastor is calculated to produce on the conduct of his flock. It proves to them that he is deeply impressed with a sense of the truth and importance of the lessons which he teaches. It enables him to inculcate his lessons with more earnestness and fervour, with more strength and efficacy. It convinces them that his lessons are not matter of idle theory, but capable of being reduced into practice. It exhibits to them in a bodily and imitable form the loveliness of virtue. It conciliates their affection, their esteem, their respect, their veneration: and disposes them to listen with docility to his teaching, secure and pleased to follow him whom they revere and love. Never fail then to bear in mind, my reverend brethren, that the virtue of your people depends in no slight measure upon your example. Be ye holy, for this amongst other motives, that they also may be holy: be ye pure, that they may be pure. The sheep will follow the guidance of the shepherd. Be it his care, that the paths in which he leadeth them be 'the paths of righteousness,' that so the waters, to which he bringeth them forth, may be 'the waters of comfort.'"

This is the genuine language of a Christian Bishop, under a deep feeling of the awful responsibility of his station, whose duty it is to superintend not the flock only, but the shepherds also; whose watchful eye must be directed not to one congregation alone, but to every congregation of his diocese; who must take care not merely that the Clergy be faithful in the discharge of their public duties, and utter no false doctrines, but that their lives be consistent with the character of the Messenger of the Most High God.

It is not easy for us to conceive a man who has so many motives to zeal, in duty, and purity of life, as the minister of the Gospel. If he would but for a moment reflect on the tremendous consequences, if, by false doctrines, he should mislead even one soul from the way of life, as it is in Jesus, and endanger his future safety—or, by the errors or vices of his life, should contaminate even the lowest of his parishion-

ers—he would surely study to be faithful in doctrine, and blameless in life. But, even though he should preach with the tongue of an angel, his words would be as the sounding brass and the tinkling cymbal, unless they are enforced by the silent eloquence of a holy life. How may he expect; that even the most beautiful pictures of Christian holiness, that can be conceived by the imagination of man, will touch the hearts, or amend the lives of his hearers, if he spend the week in the violation of the laws of God? How dares he utter the words, “Remember the Sabbath-day to keep it holy;” if the evening of that day is spent in its undisguised breach, in vain or frivolous amusements, in the society of the scoffer or the profane, or amid the boisterous merriment of the festive board? A clergyman cannot be present, on such occasions, without contamination: he should fly the contagion,—he should shun even the appearance of evil.

No two places on earth can be more strongly contrasted, than the church in which there is a zealous and a pious minister, and that in which there is a clergyman of an opposite character. The one presents empty pews; the other, an overflowing congregation—the one, a hurried, cold, and formal service; the other, a solemn, a heart-touching, and an inspiring worship of God—on the one side is a frigid preacher carefully measuring an uninteresting discourse by his stop-watch, and a languid and indifferent audience; on the other, a preacher kindling with the grandeur of his subject, and firing the bosoms of his hearers with the holiest flames of Christianity. The contrast between the character of the two men is as remarkable: in the one, is cold indifference, silent contempt, or the bitterness of public invective; in the other, esteem, love, veneration, and the sweet music of fame—sweet, indeed, for it is the echo of the Divine approbation. But the example of a clergyman is not merely negative in its operation. If it is evil, it circulates among his people like a pestilence, of which the contagion is moral leprosy, disease, and death: if good, it may be compared to a stream that fertilizes the barren places; its fruits are well-regulated families, and an orderly and respectable people—public decency, and private devotion—a regard to the laws, and the absence of crime.—On this part of the subject, the Bishop remarks:—

“Never fail then to bear in mind; let the Clergyman, who is guilty of viciousness of life, or of a defective and relaxed attention to the laws of God, never fail to bear in mind; that the vices, as well as the virtues of the people, depend in a great degree upon the conduct of their instructor. Good teaching without a good example will lose its effect. By a bad, by an unprofitable example, the Minister of the

Gospel defeats the very purpose of his ministry. Instead of training up unto the Lord 'a peculiar people, zealous of good works,' he 'maketh the Lord's people to transgress:' he 'neither goeth in himself into the kingdom of heaven, neither suffereth he them that are entering to go in.' The inference must offer itself to the mind of every reflecting person; and must doubtless lead to an anticipation of that 'greater damnation,' which awaits those 'blind guides,' those 'hypocritical teachers,' on whom our Lord denounced 'woe,' reiterated woe."

Here follow many useful and pertinent observations on the domestic occupations and studies of a clergyman, recommending an eloquent and affectionate language,—the study of the Scriptures in the original languages. He laments that "instruction in Hebrew should not form a necessary part of the course of education in the Universities, and a regular branch of examination in candidates for the ministry of the church." We have never been able to see a good reason, why a knowledge of the language of the New Testament should be required in candidates for holy orders, and the language of the Old Testament neglected. They are alike the honoured vehicles of divine inspiration, and equally necessary to the right understanding of the Word of God; but the study of Hebrew is alike neglected in Scotland, England, and Ireland, by the Church of England, Presbyterians, and Dissenters. Could not our excellent Bishop get a rule passed on the subject, making the study of Hebrew necessary to students of theology? Such a law would be honourable to its promulgator, and would exalt the church.* On the studies of a clergyman, there is a subject to which we regret that the Bishop had not alluded; for such is the respect in which he is held, that every observation that falls from him comes with the authority of a law;—we mean, the propriety of a clergyman, in all cases, composing his own sermons. Begging our old friend Sir Roger de Coverley's pardon, we really think that a sermon composed by the preacher will gain, by the warmth and zeal with which it will be given, what it may want in intellect. How far the practice to which we allude prevails in this country, we cannot pretend to determine; but we believe it does prevail to a certain extent, and we are sorry for it. Why it should be expected that a barrister should plead the cause of his client in his own words, that a physician should give advice to his patients from his own knowledge, and that a cler-

* It is gratifying to find that increasing attention is now given to the study of Hebrew. It is encouraged by literary honours in Dublin College; and is made imperative on candidates for the ministry among the Presbyterians. It is but justice to add, that the Hebrew Class in the Belfast Institution, is regularly attended by all the students of theology in that seminary.

gyman should not advocate the glorious cause of Christianity in his own language, we confess we cannot see. His education is more decidedly literary than the lawyer's or physician's, and ought to lead him to early and unceasing habits of composition. There is nothing so essential to his success as this. It is the only means by which he can acquire extent and accuracy of knowledge, and promptitude in giving it utterance; and, indeed, no man will ever thoroughly understand a subject, till he write upon it. If he preach the sermon of another, he will think only of its reading; and it will be forgotten with the day on which it is read: if he compose his own sermon, he will thoroughly study his subject; before he put pen to paper, he will search, he will sift, he will balance his ideas, till they are engraven on his mind, in characters not to be forgotten. If a clergyman make up his sermons of shreds and patches, collected from authors various in their manners, and contradictory in their opinions, there will be a strange want of unity in the style of his public teaching; he will never look on the doctrines of Christianity as a whole, and his individual discourses will be a ludicrous combination of disjointed materials: light and buoyant imaginations will be blended with the ponderous ore of dullness; the beam of the rainbow will only tend to show the surrounding darkness. If a preacher will deliver the sermons of others by wholesale, we think it fair that he should not take credit for them himself; but restore them to their rightful honours, and with his text, name Blair, or Porteous, or Tillotson, or Mant. We have heard that some of the members of the church allege modesty as a reason why they do not compose their own sermons. Modesty!—simple souls! do they expect to be believed? Want of talent it cannot be; for the Irish are naturally endowed with a quick perception, and a vigorous imagination, and are certainly not deficient in learning. We should, indeed, as soon think of a carpenter who could not use the saw or the plane, as a clergyman who could not compose sermons.

On the occupations of a clergyman, we have the following passage:—

“There are indeed certain occupations, secular in themselves, but having considerable affinity in some respects with the duties of the clerical office, and which accordingly custom, as well in England as in this part of the British Empire, has very generally associated with the clerical profession. Nor does reason seem to disallow the association. Such for instance is the office of a magistrate. For the magistrate is ‘God’s Minister to man for good.’”

Now, we think that the office of a magistrate is, of all others, the least suited to the clerical character; not that it is disho-

nourable, but because it is likely to engross too much of his time and attention. The study of the laws of the country, necessary to qualify him for the discharge of the duties of a Judge, will withdraw his mind from the laws of God. He will be on the bench, when he ought to be in his closet, or by the bed of the sick. But there is still another serious consideration connected with this branch of the subject. In a country like this, rent in pieces by party animosities, questions must come before him that involve party feelings; and, whatever judgment he may give, he will offend one of the parties. Another and a greater evil may arise; and, we know, sometimes does arise. The clergyman, in his character of Judge, must sometimes not only pronounce an invidious sentence, but he may even be called upon to see it carried into execution. It may be his unavoidable duty to lead a party of the military to eject a wretched tenantry, at the instance of a heartless landlord; and, in case of resistance, to storm and burn their cabins. This must break that holy link, that ought to bind the clergy and the people: and human art cannot again unite it, if so broken. The tithes are a sufficiently fertile source of disunion among those who never should be disunited; nothing else ought to be added.

The office of an instructor of youth is likewise allowed by the Bishop to the Clergy. The only reason that we can see for this exception, is in the poverty of the lower orders of the Clergy. If the good things of the church were a little more equally divided, it would be unnecessary. No employment so completely exhausts the mind as teaching, and we do not think it fitting, that it should be brought to divine studies in a state of debility.

The kindly and tender hearted Bishop deserves all honour for the dignified indignation with which he speaks of the indulgence of the Clergy, in those amusements denominated *sporting*. Take his views in his own words.

"I cannot however dismiss this topick without first inviting your consideration to a particular class of amusements, for the purpose of examining how far they may be judged agreeable to the clerical profession. I allude to those amusements, which are generally described by the term *sporting*: and I wish that your minds should be deliberately made up concerning the question, whether or not the character of a sportsman be at harmony with the character of a Minister of Christ.

"I confess, my reverend brethren, I have never been able to learn, although I have long and often inquired, upon what ground, either of reason or Scripture, the sportsman establishes his right to inflict pain, solely for his own pleasure, upon the inferior animals;

and to take away, often with a wanton accumulation of misery to the sufferers, and solely for the purpose of his own pastime, that life which God has been pleased to give. Upon this objection however the time will not permit me to enlarge: although indeed I cannot but consider it as one of prime importance in the estimation of a mind religiously and humanely disposed, and as one which is calculated to operate with manifold effect upon the mind of a Minister of Religion.

"Now the legitimate intention and end of all diversion, especially of all diversion to a Clergyman, is to repair that mental elasticity, which is deadened by a long and uninterrupted duration of severe study, and to fit the man for the purposes of his creation. But in these diversions, as hath been well remarked in some others of a kindred nature, 'to such a degree of labour is the pursuit often carried, that the pleasures exhaust instead of exhilarating, and the recreations require to be rested from.' Thus the celestial principle, which was bestowed upon us for infinitely nobler purposes, and which might be worthily and happily employed in conversing with heaven, is weighed down and fixed to the earth: and the conquest of the beasts that perish is accounted a triumph fit to be the scope of those abilities, which might by the divine blessing be as successfully employed, in leading captive the hearts of men, and presenting them living sacrifices to God."

A sporting clergyman! A clerical groom or huntsman is just such a solecism! We trust the diocese of Down and Connor is infested by few sporting clergymen; but if there are any such, we heartily wish the Bishop success in his chase. We are not in the habit of joining an episcopal hunt, but in this case we shall gladly turn out at the sound of the ecclesiastical horn, and put our beagles to their speed, in running down a race of animals, more noxious than the foxes or the hares they hunt. Such men are the disgrace of the church of God; and, in the present state of public feeling, not to be tolerated. We should just hint to those clergymen who join the fox chase, or bet on the race ground, or play in the club room, that they are considered to be out of their place, and heartily despised, even by the most profligate of their associates.

"Oh, laugh or mourn with me the rueful jest,
A cassocked huntsman and a fiddling priest!
He takes the field; the master of the pack
Cries—Well done saint! and claps him on the back.
Is this the path of sanctity? Is this
To stand a waymark in the road to bliss?
Himself a wanderer from the narrow way,
His silly sheep, what wonder if they stray?
Go, cast your orders at your bishop's feet;
Send your dishonoured gown to Monmouth street!
The sacred function in your hands is made—
Sad sacrilege! no function but a trade!"

COWPER.

We are happy to say that, in this neighbourhood, we are not acquainted with any such. We have never known a body of Clergy more respectable for their attainments, more blameless in their lives, or more faithful in the discharge of their duties.

The style of the charge is simple and correct. It does not seek to dazzle, and it never fails to please. There is throughout a classical elegance that bespeaks a highly cultivated mind. The Bishop of Down stands high among the Theologians of the age. The Bampton Lectures are acknowledged, even by those who differ from him, to be an able defence of the Church against the charge of unevangelical doctrines. We cannot subscribe to his views of the moral tendency of Calvinism. He cannot have forgotten that in countries where Calvinism prevails, the people are certainly not immoral. His edition of the Bible is a monument alike of his unwearied exertion and his theological knowledge. In a future number we may perhaps notice his version of the Psalms. In his public discourses, he may be inferior to some in the creative faculty; but to none in a calm and dignified earnestness of reasoning, and a sweetness of persuasion, that are not less effective. He always instructs the understanding, and often touches the heart. But the great beauty of his character is a christian simplicity and apostolical zeal, that covers the whole with a mantle of sunlight.

MY GRANDMOTHER'S PORTFOLIO.

No. II.

MUDELLY FLUERS.—A TALE.

"Alas! how oft does goodness wound itself,
And sweet affection prove the spring of woe!"

THERE is perhaps no exercise in which we can engage, more interesting and improving, than the study of human feelings; when we trace in ourselves, or in those with whom we are connected, the infinite variety of emotions and propensities, from their first dawns in the remote recesses of the mind, to the stronger passions, that produce the important events, which influence the happiness or misery of future life. If we did this with candour and charity, approbation would often take place of censure, and the gentle hand of sympathy would be stretched out to sustain a delinquent, when only in the first steps of error; to lead him again into the path of virtue, by pointing out its easy ascent and its brightness; and to show, that to resist temptation is almost to overcome. For it